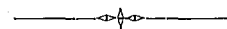


upon the first day of the week to break bread, or in other words, to partake of the Holy Communion. There is the consecration of the day by common worship and the Sacrament. This is all we learn from the Acts. To this we can only add one citation from the Epistles (1 Cor. xvi. 2). In this passage mention is again made of the Christian Sabbath: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There was, then, to be a collection made each Sunday for the poor saints at Jerusalem, and this, we cannot doubt, was to be made when the brethren came together for public worship and the "breaking of bread."

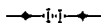
Here the voice of Scripture fails. We have listened to it, we trust, with humility, with reverence. We have endeavoured to lay aside all preconceptions, to weigh its evidence, to catch the inspiration of its spirit, to "call no man our master upon earth," while bending to catch the voice that speaks from Heaven. From that voice we now turn, and with a single added reflection pass to the fathers of the earliest age, and listen to the witnesses to be found amongst them.

The reflection is this. If we hear so little in the Apostolic records and writings of the Christian duty of hallowing the Lord's Day, one reason, and no trivial one, is that those early believers, in the ardour and devotion of their fresh young faith, were prone rather to turn every week-day into a Sunday of holy fellowship and service,¹ than feel the slightest wish to make secular the weekly day of rest. Whatever else we are doing, when we attempt to overstep the barriers of restriction and prohibition, we are cutting ourselves adrift from the practice of the Apostolic and the Primitive Church.

ALFRED PEARSON.



Correspondence.



ROBERT BROWNING.

To the Editor of THE CHURCHMAN.

SIR,—As Robert Browning, the great intellectual poet of the age, is still in every one's thoughts, it may interest your readers to read a letter of his written to me after the appearance of an article of mine in the CHURCHMAN on the poetry of Mrs. Barrett Browning. The article was introduced to his notice by my friend, Miss Anna Swanwick, a lady well known in the

¹ Cf. Acts ii. 46. καθ' ἡμέραν. Chrys. calls the Lord's Day the "*dies panis*," from the custom (*later*) of *weekly* communions. v. Bingham (Ant. bk. xv., ch. 9, sect. 2).

literary world by her admirable translations of Æschylus and Goethe's "Faust." This led to an acquaintance with the poet, and I had often the great pleasure of meeting him at Miss Swanwick's house, and listening to his interesting conversation, not only on his art, but on many of the topics of the day.

Yours faithfully,
CHARLES D. BELL, D.D.

The Rectory, Cheltenham, January 7.

"DEAR SIR,—By the kindness of Miss Swanwick, I have received a copy of the CHURCHMAN containing an article which has deeply laid me under an obligation to its author.

"I cannot say or write on this subject more than that I am very grateful for your appreciative criticism, and thank you most sincerely for what has given me such great pleasure.

"Pray believe me, dear sir,

"Yours with all respect and regard,

"ROBERT BROWNING.

"19, Warwick Crescent, W., May 9th, 1883."

Short Notices.

Christ and His Times. Addressed to the Diocese of Canterbury at his Visitation, by EDWARD WHITE, Archbishop. Pp. 230. Macmillan and Co.

THIS volume, containing the Primate's addresses in Canterbury, and his Cardiff Congress sermon on the Church in Wales, is even more interesting than we expected to find it; and many, like ourselves, will read it a second time with much enjoyment. Social questions are admirably and most effectively treated. The address entitled "Suffering Populations" is specially, we think, forcible and suggestive. But every passage in the book has its own value.

Here is an extract from the opening pages :

Party is a loud spirit, fixing attention on itself. There are many in England to-day to whom Party is more than their Church. Want of knowledge produces in many clergy that want of respect for Law which makes the wisest men look with dismay on the probable effect of their example on other classes in other questions.

The Evidential Value of the Holy Eucharist. The Boyle Lectures for 1879, 1880. By the Rev. G. F. MACLEAR, D.D. Second edition, revised and corrected. Society for Promoting Christian Knowledge.

To a new edition of this able, interesting, and useful work, we are pleased to invite the attention of our readers. Canon Maclear has done well in adding some illustrative notes.

The Lives of Three Bishops. By Rev. CHARLES BULLOCK, B.D., "Home Words" Publishing Office.

An interesting compilation. The "Bishops" are Fraser, Bickersteth, and Hannington.